

# The Appleton Crescent.

"The Union, the Constitution, and the Enforcement of its Laws."

BY RYAN & BRO.

CITY OF APPLETON, WIS., SATURDAY, JANUARY 3, 1863.

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## The Appleton Crescent.

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## Business Directory.

### APPLETON BANK

DAVID SMITH & CO.

Will buy and sell Domestic Exchange, Gold and

United States Bonds, also Exchange on all parts of

Europe. Office, No. 100, N. W. Cor. 1st and Main Sts.

When you come to town, call on us.

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Sells many kinds of goods at half their value and

kindness. Cheap or Cheaper than they can be had

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E. L. R. Cuthbert,

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Third Ward, Appleton.

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on reasonable terms. The best of references

given.

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The undersigned, having been appointed by the

War Department, to receive and pay claims for

services rendered to the United States Army, and

to receive and pay claims for services rendered to

the United States Navy, and to receive and pay

claims for services rendered to the United States

Marine Corps, and to receive and pay claims for

services rendered to the United States Coast and

Geodetic Survey, and to receive and pay claims

for services rendered to the United States Army,

Navy, Marine Corps, and Coast and Geodetic

Survey, and to receive and pay claims for

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## How to Make Union Men.

A gentleman who left a portion of our

army, just south of Lexington, a few days

ago, says that the Union troops are having

"a high old time" in that region. There

is no fighting going on in that part of Ken-

tucky, and the time is filled up in making

arrests of persons suspected of being in sym-

pathy with the rebels. The persons are

tried by military courts, and the way justice

is dispensed is a caution to Arkansans or

Kansas. Those who furnished forage or

provisions to John Morgan—or rather those

who had not the power to resist his taking

them—are considered sympathizers, and

punished or imprisoned. The *modus oper-*

*andi* of these drum-head courts is as fol-

lows: A farmer in the neighborhood is

suspected of disloyalty, and is brought up

standing before the military court, and all

his niggers are called as witnesses to swear

against their master! The following scene

will explain all these grand dispensations of

justice:

Colonel (acting as judge)—Coffee, do you

belong to this master? (pointing to his mas-

ter.)

Coffee—I do, yer honor.

Colonel—Do your master furnish John

Morgan forage for his horse and subsistence

for his men?

Coffee—Don't souse I understand you,

Massa Colonel.

Colonel—Did he furnish John Morgan

hay and corn for his horses and something

to eat for his men?

Coffee—I understand dat yer honor.

Massa John Morgan be cum to de plant-

ation one day, and he says to Massa: Look

here, old fellow, my horses and men are

hungry, and I must have something to eat

for dem. Dere's no use in feedin'—sell

your hay and corn, and your bread and

bacon. I will pay you in 'federate money.'

Colonel—Well, Coffee, what did your

master say to that?

Coffee—Say! Why, golly, Massa Col-

onel, he say he didn't want no 'federate

money—didn't tink 'twas worth a damn, no

how; and said he didn't hev no'n enough

to feed his own horses and himself and his

niggers.

Colonel—Well, what happened then Coffee?

Coffee—Den Massa John Morgan, he tell

his niggers to get down off dere critters and

help dereelves, and dey did.

Colonel—Did your master make any re-

sistance to their taking these things for

themselves and horses?

Coffee—No, he didn't fight 'em. Dere

was a burn yard full of them gorrillas, as

dey are called, wid all sorts o' shootin' fix-

ins, and Massa had but one old gun, and

that had no lock. 'Spec old Massa had too

much sense for dat.

Colonel—Is your master a loyal citizen,

Coffee?

Coffee—'Spec I doesn't understand you,

Massa Colonel.

Colonel—I mean, is he a Union man or

a secessionist?

Coffee—Oh, dat's it. Well, dis chill

doesn't know forartin. When de gorrillas

was here, dey robbed him, and den he was

a Linkum man; and when de Linkum so-

gers cum dey rob him too—den I 'spec he

is for de der side.

Colonel—The man is guilty. Captain,

put him in the guard house till he can be

taken in charge by the Provost Marshal.

This court stands adjourned for the pres-

ent.

This is the way the Union men of Ken-

tucky are badgered about—and at the mer-

cy of them to know which one treats them

## MASONIC SPEECH OF AN INDIAN.—At a

Masonic banquet given in Chicago, Ill., in

September last, Ely S. Parker, a Chief of

the Six Nations, and a practicing lawyer of

Galesburg, Ill., delivered a speech which is

thus spoken of in an article in the *Masonic*

*Journal*:

"One speech of the evening, as also an

incident attending it, deserves more particu-

lar mention. It was that of Brother Sir

Knight Parker, a grandson of Red Jacket,

and his successor of the Six Nations. He

is full blooded chief, but highly educated

and an eloquent speaker. I shall not at-

tempt even an outline of his speech, for,

if reproduced, it should be with its charms

of action and utterance, which very few

white men can equal. He spoke of himself

as almost a lone remnant of what was once

a noble race; of his struggles in coming to

manhood, and seeing his race disappearing

as the dew before the morning sun. As he

found his race thus wasting away, he asked

himself: Where shall I find home and

sympathy when our last council-fire is ex-

tinguished?"

"I said I will knock at the door of Ma-

sonry, and see if the white race will recog-

nize me as they had my ancestors, when we

were strong and the white man weak. I

knocked at the door of the Blue Lodge, and

found brotherhood around its altar. I knelt

before the great light in the chapter, and

found companionship beneath the royal

arch. I entered the nuptial and found

valiant sir knights willing to shield me here

without regard to race or nation. I went

further. I knelt at the cross of my Saviour

and found Christian brotherhood the crown-

ing charity of the Masonic tie. I am most

happy to meet you in the grand councils of

the gathering and sit with you at this festi-

val board, to share these greetings and hos-

pitalities. I feel assured that when my

glass is run out, and I shall follow the foot-

steps of my departed race, Masonic sym-

pathies will cluster around my coffin and

around my lonely grave the evergreen cen-

ter, sweet emblem of a better meeting. If my

race shall disappear from the continent, I











